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childish conceit, or the strange imaginings of a tired spirit, impatient of reality. But he, of wide and deep thought, will not so look upon it, nor hold this view of things false because it is sad. Now that every thing rude and irregular is cut down, and all that remains is trimmed up and made to look set and orderly, he will not forget how much there was of exquisite beauty, of loftiness and strength in the one; how tame and unsatisfying is the other. Though there was a deep and subduing tenderness, an ardour and sway of passion in the men of former days, sometimes uncontrolled and not always aimed aright; yet he will see, that with little of softness, man is still weak, and without the extravagance of feeling, still erring. The absence of passion is not always reason, nor coldness, judgment.

Interiour of Africa.

[MUCH interest has been lately excited in England by the narrative of an American sailor, who goes by the name of Robert Adams. He was accidentally found strolling in the streets of London in a state of wretchedness and want, a little more than a year and a half ago; and the singularity of his appearance, together with the account he gave of his travels and sufferings, excited the curiosity of several gentlemen of eminence. As he could neither read nor write, he was examined by a gentleman belonging to the African Trading Company, and his narrative was written according to his relation. It was read before Lord Bathurst, Sir Joseph Banks, and several other gentlemen, approved by them, and printed in a splendid quarto form. Our readers will doubtless recollect the notice taken of it in a late number of the Edinburgh, and of the Quarterly Review, and also in several other English publications.

The following narrative is the substance of what was collected from Adams on the subject, while he was in Cadiz, more than a year before he went to London, by a gentleman of Boston, and has never before been published. It was withheld from the publick, because the writer upon further inquiry, found reasons for suspecting the veracity of Adams, particularly in regard to what he says of Tombuctoo, and of his travels among the negroes. The subject is important in itself, and has become more especially so from the general excitement it has produced, on the other side of the Atlantick. We propose hereafter to inquire what degree of credit is to be attached to Adams' story, particularly to that part

relating to the city of Tombuctoo, about which so much has been said and conjectured, and so little is known. We are glad to learn, that the London narrative will soon be republished in this country.]

ON the seventh day of May, in the year 1810, I sailed from New York for Gibraltar as a common sailor, on board the ship *Charles*, John Norton, master. Our complement of men, including the captain, mate, and supercargo, was eleven. We arrived at Gibraltar on the twelfth day of June, and remained there till the middle of September, when we sailed for the Cape de Verd islands, with the same men on board, except the supercargo. Our voyage was sufficiently favourable till the eleventh of October, when, being on the coast of Africa, as I think, near Cape Noon, in latitude about twenty eight, the vessel stranded on a reef of rocks, projecting out from the continent. This disaster happened at about six o'clock in the morning, but the darkness of the previous night, and the haziness of the weather at that time, prevented us from knowing our nearness to the shore. The boats were immediately hoisted out, but were dashed in pieces by the violence of the waves. Being apprehensive that the ship herself might share the same fate, we threw ourselves into the water in order to swim to the land.

We had no sooner reached the shore, than we were seized and made prisoners by a party of wandering Arabs, who had discovered us at a distance, and waited our approach. They rushed upon us, while we were yet in the water, and each one claimed as his own property the person, whom he had taken. We made some struggle, but without avail.

On the succeeding day, the wind and sea abated, so that the vessel was left dry on the rocks. The Arabs went on board, plundered her of every thing worth taking away, and afterwards set her on fire. Having done this, they made a distribution of us by lots. Dalby, the mate, and myself, fell to the share of the same person. They had previously stripped us of our clothes, and we were compelled to follow them, wandering from place to place, entirely naked. They belonged to a wandering tribe in the interior, and had now come to the seacoast in number thirty or forty for the purpose of procuring fish. They seemed to be miserably wretched, and to have no other object than that of mere existence. We continued this kind of life for the term of a month, suf-

fering excessively from hunger and exhaustion, from the heat of the day and dews of the night. The captain, unable to endure these sufferings, soon died. This event took place while we were in our accustomed motion, and gave the Arabs not the least trouble or uneasiness. They threw the body aside, and there would have left it, had we not begged permission to bury it in the sand.

After a month had elapsed, the party separated in order to return to their several places of rendezvous in the interiour, taking with them their slaves. Dalby and myself followed our master to a place in the district of Woled Doleim, where was the encampment of the rest of the tribe. After travelling about eighty miles over a sandy country in a southeast, easterly direction, we arrived at our place of destination. It consisted of a small cluster of tents, and was inhabited by about two hundred people, and was chosen as a place of encampment by reason of its affording a little shrubbery and one or two wells of brackish water. Every thing wore the aspect of poverty, filth, and wretchedness. They had a few camels and asses, which it was my duty to attend. Our food consisted of a scanty allowance of barley flour and water; theirs was the same, with the occasional addition of camels' milk.

We remained in this place about two months, when a party was formed to go to a place called Soudeny, for the purpose of stealing negroes. This party consisted of about thirty, myself included. We were mounted on camels, armed with short daggers, and supplied with barley flour and water, as our only food. From Woled Doleim we proceeded in a southeast, southerly direction over a barren sandy country, which afforded water but in a single instance, where there was a cluster of rocks; and this water was bitter and slimy. After having travelled eighteen days at an average rate of about fifteen miles a day, we arrived at the mountains in the vicinity of Soudeny. These mountains are of rock and sand, and among them we hid ourselves until an opportunity should offer of seizing such negroes as might pass that way.

We remained in this concealment thirteen days; but, on the fourteenth, the people in the neighbourhood, having discovered our hiding places, came out in a body, attacked us, and made prisoners of the whole party. The natives beat and abused the Arabs, whom they had taken, but they treat-

ed me with less rudeness. During the first night we were all put into the same prison ; but in the morning I alone was released, and the rest remained in strict confinement during our short continuance in the place.

The soil of the country around Soudený was very much better than of that we had passed over in our journey from Woled Doleim. The town itself appeared to consist of thirty or forty mud houses, or rather huts, containing perhaps, four or five hundred inhabitants, who hold themselves subject to the king or Wooloo of Tombuctoo. They had several springs of good water ; their land was a little cultivated and produced some vegetation. I observed date trees, and a tree bearing a large fruit, the name of which I did not learn ; likewise Guinea corn, beans, barley, a species of artichoke and a small, black grain, called in their language *moutre*. The place and its inhabitants were dirty and miserable, but not so much so as the Arabs. The children were commonly naked. People of full age had a sort of clothing in the form of a shirt, made of wool and goats' hair, dyed blue. Their weapons of warfare were bows and arrows. I observed that every person was marked with three scores on each cheek. They had horses, cows, goats, sheep, dogs, dromedaries, and camels, all of which, excepting the two last, were weak and miserable.

We remained here but a single day, at the end of which our whole party was ordered to Tombuctoo, under a guard of forty negroes, armed with bows and arrows. We pursued a southeast direction, which we continued for ten days at the rate of about twenty miles a day. We rested only a short time during the day, and at night for sleep. Our food consisted of *moutre*, formed into a kind of pudding, and occasionally a few ostrich's eggs. We sometimes saw this bird during our march. We passed over an uneven country, varying in the quality of its soil ; sometimes affording shrubbery, and sometimes nothing but sand. We saw no water, or marks of cultivation, or even of human existence. During the whole of this journey, my former masters were pinioned and closely guarded. I was left at liberty and walked with the negroes, or occasionally rested myself by riding on the camels.

At the end of the tenth day, we arrived at a miserable village of about fifteen mud huts, as many tents, and perhaps two or three hundred inhabitants, who were the first human be-

ings we had seen since leaving Soudeny. They were naked, and of a much more wretched appearance than the people of Soudeny. They were distinguished by the loss of the cartilage of the nose. They were not, as the Arabs told me, subject to the Wooloo of Tombuctoo.

We tarried in this place but one day, after which we continued our march in the same direction as before, and in two days came into a much better country than any we had yet passed. We began to see villages and evidences of cultivation, and found frequent springs of good water. After the fourth day, the change became still more perceptible. We passed several villages, the inhabitants of which seemed to enjoy many of the comforts of life, and appeared in every respect in a much better condition than any I had before seen in Africa. At the end of the sixth day, we arrived at our point of destination, the city of Tombuctoo. My companions and myself were immediately thrown into prison. I was released, however, after one night, although the others were confined till they left the city.

Tombuctoo is built at the distance of about two hundred yards from a river, which the natives call *La Parsire*, and consists probably of not less than twelve thousand inhabitants. The houses are scattered irregularly over a large space of ground, and not badly built. They are from thirty to seventy feet square, single storied, and flat roofed. The sides are composed of mud and straw cemented together, and raised and supported without wood. The partitions within are of the same materials. The rafters supporting the roof, which is of the same composition as the walls, are made of the date tree. In the whole fabrick no use is made of iron. Each house has its apertures, serving for windows, without shutters. There is nothing in the external appearance of these houses, which would indicate a difference of rank in their inhabitants, except that of the Wooloo, which is distinguished from the others by its size only.

The inhabitants in shape and general appearance are very much like the Africans commonly seen in Europe and America. The peculiar features of the face, and shape of the legs, are the same. They are generally inclined to corpulency, especially the females. Their dress is the same among all ranks, with this slight difference, that the shirt, the only garment worn, is among the poorer class blue; among the higher, white. This article is sometimes manufactured among

themselves of wool and goats' hair, and sometimes bought of traders visiting the city from distant parts. A few of the inhabitants wear a sort of slipper made of goats' skin, and the skins of other animals. The dress of the women consists of a garment called a hayk, being a long piece of cloth, not attached to the body, but worn loosely about it like a cloak. In addition to this a small turban, or bandage, bound round the head, forms the whole of their dress. They never labour in the fields, but are employed in cooking, attending their children, weaving the cloth above mentioned, or other domestick concerns.

The women appear to be under no undue restriction from the men, nor are two or more of them ever obliged to bind themselves in marriage to the same person. They are considered marriageable at the age of twelve or thirteen. When a marriage is to take place, an agreement is previously made between the parents of the parties, who give their mutual consent. After this, the bridegroom leads the bride before the Wooloo, and there publicly promises fidelity and protection; they then proceed to the house of the bridegroom, and celebrate the marriage by three days of dancing and festivity. The women are generally prolifick and frequently bear twins, in which case, for some motives of superstition, one of them is suffered to die. The men are addicted to jealousy, and in the indulgence of this passion, they are often led to extreme cruelty in beating and maltreating their wives. Instances have occurred in which the husband in a fit of jealousy has poisoned his wife, and the whole of her offspring, and escaped to avoid punishment. Divorces may be obtained by the consent of the Wooloo, and in the following manner. The husband, if he be the complainant, appears at the door of the Wooloo, with a present, such as a goat, calf, or sheep, which, after he has killed it, is received by a servant of the Wooloo, who makes known his wish to gain admittance. When this is done, he states his accusation, and the wife is called, and witnesses are produced on both sides. The Wooloo decides as he thinks proper, and should the wife be adjudged criminal, she returns to her father's house with her children, the burthen of whose support is afterwards to rest on her. Should she be pronounced innocent, her husband is obliged to receive her again, and protect her according to the original contract.

Indolence prevails to an excess. A large portion of their

time is taken up in sleep and drowsiness. They eat three times a day, but sparingly. Their food consists of fish and flesh boiled, roasted or baked ; corn and moutre boiled ; and bread made of pounded Indian corn, and baked in the ashes. They use salt and red pepper to season their food. This is prepared in a large, rough shapen, wooden dish, around which the master of a family and his children sit, serving themselves with their fingers. The women generally eat by themselves afterwards.

The wants of these people are very limited, and their employments are light, though various. Some are engaged in their rude manufactures, some in fishing, others in cultivating the fields and gardens ; but in no case does any one appear to devote himself exclusively to any particular object, or to follow any pursuit as a trade ; and, in fact, were they ever so enterprizing, they could do little under their present form of government. They are in the most abject slavery to the Woolloo, and the greater portion of those, who fish, do so by his order ; and for a certain compensation they deliver the proceeds of their labour to him. The fields adjacent to the town are entirely under the direction of the Woolloo, who divides them into parcels, and allots certain portions to individuals. The whole amount of the produce goes into his store houses, and all, which the labourers receive, is barely sufficient for a temporary subsistence. The mode of living, and every external appearance of wealth, are the same in all classes, yet there is an evident distinction of rank, of respectability of standing, and exemption from labour.

The absolute authority of the Woolloo extends to the trade, as well as to every other concern of the people, whom he governs. In him is vested the sole privilege of selling, purchasing or holding any commodity whatever. His whole trade is with the Caravans, which arrive from Woled Abusbak, and various other Moorish settlements. They bring with them the articles of their own growth and manufacture, as well as of the manufacture of Europe, and receive in return the raw materials of the country, and slaves. On entering Tombuctoo these itinerant merchants are received by the Woolloo, and lodged by him at their own expense in a kind of caravansary. All negotiations pass between him and them, and as he has no such thing as money or any thing like coin in his dominions, articles of one commodity are exchanged for those of another. The articles brought

to Tombuctoo are cotton cloth, fire arms, gun powder, leaden balls, weapons of every sort, tobacco and dates ; for which are given in return ivory, gums, gold dust, ostrich feathers and slaves. A pound of gold dust has often been given for a quantity of gun powder of equal weight. The commodities thus received are deposited in the store houses of the Wooloo, and such as he does not otherwise dispose of are distributed, as his own pleasure or policy may dictate, among his subjects. Although they have no coin, yet they use small shells as a circulating medium, to which they have attached a certain value ; and this is the only currency with which they are acquainted. They seem ignorant of the true value of gold, and use it only in manufacturing a few rude ornaments. I have been often asked why Christians sought gold so eagerly, and to what use they applied it.

The Wooloo is absolute. All law and government centre in him. He is the sole dispenser of justice. He alone frames and executes the laws. I could never ascertain whether this rank and its privileges were elective or hereditary, though I was led to believe the former. He has power over the liberties and lives of his subjects, and directs their occupations as he pleases. The people seem formed, in fact, but for his purposes ; to amuse, benefit, and aggrandize him. The greater part of his subjects are in his immediate service ; some as soldiers of his army, some are engaged in fishing, some in agriculture, some in tending his herds, some in procuring gold dust. They are sometimes rewarded according to a previous stipulation, but more commonly according to his own pleasure and caprice. Being sole merchant, as well as sole governour, he receives all the commodities which are in any way procured by his vessels, and deposits them in his store houses. These he considers his own, and uses them as he thinks proper, either for his own purposes, or as articles of exchange with foreign merchants. The person, also, of every individual in his dominions is at his disposal, whenever he chooses to deprive any one of liberty.

In return for this surrender of every privilege, the people look to him for relief, support, and protection. As he possesses all the conveniences and most of the necessities of life, they look to him for relief from their wants. As he is the supreme judge, they apply to him to settle their differences and redress their wrongs ; and as he has the whole con-

trol of their occupation, they expect solace and support from him when they are no longer able to labour. In discharge of these several duties he dispenses employment, adjusts disputes, and supports the aged and decrepid. This last office is supposed to devolve on children, when they have ability to bear the burthen; and when they have not, the Woolloo takes the charge on himself. A large house is set apart for this purpose, which I observed was always full.

The revenue of the Woolloo arises not merely from the exclusive privilege of trade, but from an excessive tribute exacted from his subjects, over and above the labour just mentioned. With funds thus acquired, he supports an army of five or six hundred men under continual exercise, armed with muskets and swords, and not entirely without skill in the use of them. These troops occasionally attend him in his walks, at which time the people bow to him, and kiss his hands. Beyond this little show of exteriour distinction, his life, manners, and habits are the same with those of his people. There appear to be a few in the community, to whom the Woolloo delegates more power than to others, and who, as a kind of inferiour officers, take cognizance of certain petty transactions. These officers, however, appear to be wholly employed in relieving the chief of a portion of his burden, by attending to some minor concerns, and not in giving him their advice and counsel.

The Woolloo's punishments rarely go beyond the chastisement of those, who have failed in their duty and personal respect to him. Theft is common, and if the thief be taken in the act, the punishment is in the hands of the party aggrieved. Lying is incessant, and passes unnoticed and apparently without disgrace. Murders occur occasionally, and are always punished by the Woolloo, who inflicts death in return, generally by decapitation. Imprisonment, privation, and hard labour are used as punishments for minor offences.

I never discovered any thing among these people, that indicated the least notion of any kind of religion, or of a divine agency. No houses, no particular rank of people, no allotment of time, nor any particular portion of ground, were set apart for any devotional exercises or superstitious rites. They seem to have no idea of any existing relation between man and his Creator. They perform some ceremonies, which seem originally to have had some reference to a sort of religious belief; but no ideas of this kind are

now attached to them. Circumcision is universal, and performed between the age of one and two years. The ceremony is attended with considerable pomp, and as the operator is one, who in other cases acts as a surgeon, the notion seems to prevail, that it is rather a surgical operation, than a religious rite. Just before death, and afterwards, I have seen some unintelligible gesticulations and actions of those standing round the body of the sick or deceased person. I had no particular evidence, that they were the result of any religious impressions. I had no reason for supposing, that they regulated their conduct by any moral or religious precepts.

The soil around Tombuctoo, though sandy, is generally good. A sufficient proof of this is, its producing any thing with the very little labour, which the natives bestow upon it. They cultivate Guinea corn, moutre, barley, a kind of black grain, the name of which I have forgotten, turnips, carrots, watermelons, and some other vegetable productions known in Europe and America. The climate is unvarying, and the heat uniformly extreme. It is rarely cloudy, and never rains, except during the rainy season, which continues for a single month only of the winter. Nor is the ground at all refreshed by the nightly dews; so that during a large portion of the year, the suffering from drought is excessive. The proximity to the river alone affords the inhabitants and their cattle the means of continuing life. The winds are light and scarcely apparent, but variable. The most troublesome wind, which I experienced, and that fortunately but seldom, was from the south. It was so hot and oppressive, that my life seemed almost to sink under it. The brute creation were much more sensibly affected by it, than the human, and during its continuance, although it was generally short, they would be seen panting and languishing, apparently in great agony, and to seek a temporary relief, would often plunge into the river.

Among the animals, which I saw, were dogs, cats, horses, asses, cows, goats, sheep, dromedaries, camels; the most of them, except the two last, of an inferior race and character. The cats and dogs were exceedingly miserable; the horses poor, small, and weak. They were accoutred for riding, with a rude sort of pack saddle, and a bridle made of grass rope. The cows were large and tolerably good. The goats and sheep were small and lean. The sheep are

hairy, and are sheared once a year, or rather shaved, as the operation is done with a knife. The grazing animals are driven to the fields adjacent to the city, where they remain during the day, attended by herdsmen to protect them from wild beasts. At night they are driven again into the city. On my way to Tombuctoo, and in its vicinity, I saw wolves, foxes, rabbits, antelopes, wild hogs, porcupines and elephants. In the river are muskrats, and in the vicinity are many serpents, some of which are venomous. Lizards are found, and likewise smaller vermin of various kinds. Among the birds are the cuckoo, crow, sparrow hawk, kingfisher, a species of black robin, many river birds, peacocks, and Guinea hens. The two last are domesticated.

The river, which runs in front of the town, is called by the natives *La Parsire*, and its direction is from east to west. Before the town it is about three quarters of a mile wide. But here the water is shallow, and the channel is narrower both above and below. At a short distance below, it is very much compressed, by passing between two mountains. At a day's journey above the town, to the eastward, it is diminished to a furlong in width, not by reason of passing through any defile, as below, but from the diminution of water. Its appearance before the town is rather that of a lake than a river, and has very little current; below, it flows more rapidly, and at a day's journey toward the east it moves at the rate of a mile and a half an hour. This river affords clear water of a good taste, and furnishes the natives with a large portion of their food in such kinds of fish as are generally found in fresh water streams. Perch, mullet, suckers, and several other kinds are found in great abundance. They are caught in a small net of grass cords, made and used in the manner of a seine. The natives use, for the navigation of this river, a small canoe of a rude shape and inept construction. It is made of two pieces of the date tree, each hollowed and joined together with pegs. The seams are partially filled with grass and mud, but so imperfectly, that it is always necessary for those who manage them, to be constantly bailing. These canoes are used merely for crossing the river, or occasionally for fishing. During my residence at Tombuctoo, and subsequent march to the eastward, I never saw any of them ascending or descending the river, or used in any way for the conveyance of baggage or merchandize. The quantity of water in this stream appear-

ed always the same. I was in the city nine months, and neither during the rainy season nor the excessive drought was the river sensibly increased or diminished. The natives seemed to have no knowledge of this river, except that it passed the city in a direction from east to west. I could learn nothing from them respecting its source or termination, or any tribes of inhabitants living on its banks.

After I had acquired some knowledge of their language, I made them acquainted with my misfortunes, my shipwreck, and the manner in which I had been made a slave. They expressed some degree of commiseration, but manifested no desire of knowing any thing further of me or my country, than what I voluntarily told them; yet I could not understand that there was any tradition or remembrance that a white man had ever been seen among them before. During my residence among them I was lodged in the house of a person connected with the Woolloo, and at his expense. They told me that they knew there was a difference between me and the Moors, and that the abhorrence in which they held them afforded no reason why they should treat me with severity.

At the end of nine months, a party of Moorish traders purchased of the Woolloo the whole party, which had been taken prisoners at Soudeny. They paid sixteen pounds of tobacco for each man. The Moors, their countrymen, were bought to be restored to liberty, and I to my former condition as a slave.

In the early part of the month of December, 1811, our caravan left Tombuctoo, consisting in all of about fifteen camels and fifty persons, including the merchants, those who had been purchased, myself, and a few negro slaves. Our destination was Taudeny. For the first eight days we followed the course of the river, which was due east, leading us over a country partially cultivated and interspersed with occasional settlements. We had travelled at the rate of about sixteen miles a day, and had ascended the river to the extent of one hundred and thirty miles. The width and depth of the river was such as to induce a belief, that we had not advanced more than one fourth part of the way to its source. We halted at a small village of huts about two miles distant from the river, where we remained four days to refresh our camels by grazing and to prepare for crossing the great desert.

Our next direction was north, northwest, leaving the river directly behind us. We had no sooner quitted the borders of the river, than every trace of vegetable life disappeared. We immediately entered on an immense waste of sand. We met with a little burnt shrubbery, on which the camels sometimes browsed, but saw no water from the river to Taudeny. I subsisted entirely on a scanty portion of barley and water taken once a day, and the rest of the party fared little better. The excessive heat of the sun and sand, and exhaustion for want of food, soon rendered me unable to walk; and occasionally, when I became absolutely unable to move, I was suffered to relieve myself for a short time by riding on one of the camels.

At the end of the fourth day a negro child died of hunger, thirst, and fatigue, and the body was thrown carelessly upon the sand. Two days afterwards the mother of the child died, being overcome with fatigue and grief for the loss of her child. Her body was left in the same manner as that of the child, exposed on the sand. In the course of the journey one of the camels died, and his flesh served us for food. We arrived at Taudeny in ten days, having travelled about fourteen miles a day.

Taudeny has a miserable appearance, contains fifty or sixty huts, and apparently about six hundred inhabitants, including strangers, of whom many resort thither in caravans for purposes of trade. It is governed, as I understood, by a Shiek, who is appointed by the Wooloo of Tombuctoo, to whom the place is tributary. It contains one or two springs of good water, and likewise salt mines. In every respect, except the difference of size, Taudeny is like Tombuctoo. The Moors remained here four days, engaged in traffick, during which time I was employed in tending the camels. At the beginning of the fifth day we resumed our march with a destination for Heligobla. Our direction was northwest, and we soon entered a plain of burning sand, still more horrible than that we had passed. The allotted time for our journey was twelve days, and we had supplied ourselves with twelve goat skins of water, one for each day. On the second day two of them burst and left us an allowance scarcely sufficient for subsistence. Our sufferings were indescribable, from heat, thirst, hunger, and exhaustion. We daily began our march at the dawn, after the Moors had finished their morning devotions, and continued

till sunset, when we received our scanty allowance of food. We stretched ourselves on the sand to sleep in the night, after having removed the upper surface, the heat of which was so great, that we could not endure it. In this dreary waste the Moors directed their course by the sun. During this journey two negro boys died of fatigue, and also a camel, whose flesh served us for food. On the tenth day we came to a small elevation of soil, where was a good spring of water and a little verdure; and on the twelfth we had the joyful sight of Heligobla.

We were now in the country of the wandering and savage Moors. We had left the territory of the negroes on quitting Taudeny. Heligobla is not a place of fixed residence; but merely a well of water surrounded by a little herbage, where tents are pitched during a certain season of the year. When the herbage is exhausted by the grazing animals, the tribe migrates to another place. The tribe consisted of about two hundred persons, men, women, and children, inhabiting thirty or forty tents. They are Mahometans, and as strict in their religious duties as at Tangier and elsewhere. Their faces are nearly black, their hair long and of the same colour, their persons squalid and dirty, and in their manners and customs they are brutal and cruel. They do not cultivate the ground, but live entirely on dates and the milk, and occasionally the flesh of camels and goats. They have many of the latter animals, and sometimes sell them to the passing caravans. They speak the Arabick language, and are governed by a Shiek from their own numbers. They are much more wretched and uncivilized than the negroes.

After we had been fourteen days in this dismal place, I found that my master had sold me to the Shiek for two camels and two bags of dates. The caravan left me, and I immediately commenced my labours under my new master, which consisted in attending the camels and goats. I continued in this employment six months, during which time my only food was goats' milk and water, given me twice a day in a scanty allowance. My labours were unremitted, and I was treated with great severity and often cruelty. To slaves of every description they are morose and severe, but Christians in particular are objects of inveterate hatred.

After having remained in this wretched condition for six months, I was at length sold by the Shiek to a Woled Abus-

bak trader passing in a caravan through Heligobla, to Lagassa, or Heligassa. After leaving Heligobla we pursued a northwest, westerly, direction, which we continued for fifteen days at the rate of about ten miles a day, passing over a country much better than the sandy desert between Taudeny and Heligobla. The ground was uneven, affording a little shrubbery, and water in one or two places. We met with two or three Moorish encampments, and arrived at Lagassa at the end of the fifteenth day. This place in every respect resembles Heligobla. The inhabitants are a few shades lighter in their complexion, and they differ from those of Heligobla by being an abandoned set of thieves and robbers. Their whole employment consists in plundering travellers and strangers of the adjacent tribes. This was the first place in which I found gold and silver known as a circulating medium.

We remained here two days, after which I was sold to a Shiek of Wadnoon for sixty dollars, and he returned with me soon to the district to which he belonged. Our course was northeast, northerly, which we continued fifteen days, stopping occasionally for the purposes of trade. The whole distance from Lagassa to Wadnoon is not more than eight full days' march. The country, which we passed over, was better than that between Heligobla and Lagassa. It was sometimes mountainous, of a good soil, was not badly watered, and in some places it was covered with shrubbery. We passed many encampments, and met many travellers. I likewise observed several herds of deer and antelopes. On the fifteenth day we arrived at Wadnoon. Nothing could exceed my surprise, when, on entering this place, I found four of the crew of the *Charles* prisoners like myself. The reason of our all having been brought to this place, was the importance and wealth of the city of Wadnoon, which made it a great market for slaves.

Wadnoon is the name of an extensive district; the capital of which bears the same name, and consists of forty or fifty houses and gardens, built and arranged in the Moorish style, and differing in no respect, excepting size, from Tangier and similar cities. It is independent of the emperor of Morocco, and governed by a Shiek from among themselves. The people are not so savage as those of Heligobla and Lagassa, but more so than those nearer the seacoast. I continued in this place with my fellow slaves for twelve months,

subject throughout to the same master. My employment was to labour in the fields and gardens, and my food was barley, water, and dates, once, and sometimes twice a day ; but these were given me so sparingly, that to support life I was obliged to steal every thing like food, which I could find.

Four months after my arrival, Dalby, the former mate of the *Charles*, finding himself exhausted by labour and privation, declared himself unable to perform some duty which was assigned him, at which his master was so enraged that he stabbed him with a dagger, and killed him on the spot. To protect his remains from the dogs, I and my fellow slaves obtained permission to bury him. A few months after my three surviving fellow prisoners, suffering incessantly from beating, privation, and insults, declared their intention of escaping these calamities by turning Mahometans. This determination they put into effect, and were consequently circumcised and allowed all the privileges of the people of the country. After this my life became doubly wretched. My master wished me to follow the example of the others and change my religion, and endeavoured to prevail on me to do so, by alternate persuasion and the most abusive treatment. But I was soon relieved from my sufferings and from slavery, for within a month or two afterwards a person came to Wadnoon, empowered by the consuls of the United States and of Great Britain at Mogadore, to purchase such Christian slaves as might be found in this district. To my unspeakable joy I found myself ransomed for one hundred and five dollars, with liberty to go with my purchaser to Mogadore. The sad resolution of my fellow prisoners prevented them from sharing with me this happiness. In five days after leaving Wadnoon, having travelled in a west, northwest direction, about one hundred and fifty miles, we reached Santa Cruz. From thence I walked on the seashore three days, at the end of which, in the latter part of August 1812, I arrived at Mogadore.



The Jesuits.

IGNATIUS of Loyola, Patriarch and Founder of the society of the Jesuits, was born in Spain. He followed at first the